

# THE CANDID EXAMINER.

"EXAMINE YOURSELVES, WHETHER YE BE IN THE FAITH ; PROVE YOUR OWN SELVES."—Paul.

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*From the Christian Repository.*

A brief history of the dealings of the Congregational Church in Newfane, Vt with James Lamb, then a member of said church, almost seventy years of age.

In the beginning of the year A. D. 1821, said church being destitute of a pastor, called Mr. Chandler Bates, a licensed candidate, then preaching with them, to settle with them, who accepted the invitation, upon conditions, that before his ordination the church should settle all existing differences. Accordingly, in the month of April, Mr. Lamb was bidden to appear before them in church meeting, (having chosen the Rev. James Tufts, of Wardsboro', for their moderator,) to answer to the charge of heresy preferred against him by some of the members, in consequence of his acknowledging a belief in the final restitution of all things by Jesus Christ. Accordingly he appeared before them; and after laboring with him some time, they proceeded to appoint Deacon John Wilder, Mr. Daniel Phillips and Mr. Jonathan Hall a committee to labor with him in private. About two weeks afterwards, upon an appointed day, Deacon Wilder called upon him and began the labor by lamenting that he should embrace such an error as the final restoration sentiment appeared to be. To which Mr. Lamb replied; "Deacon, if I am in an error, do, Sir, show me by scripture where I am wrong, or misunderstand the scriptures." He then stated many passages of scripture which he thought clearly proved universal salvation, and asked the deacon how he should understand them; but the deacon would not pretend to explain them, nor could he answer to one out of twenty questions put to him upon the scriptures. After laboring in that manner two or three hours, they were joined by Mr. Hall, and after the usual ceremonies, Deacon Wilder observed to Mr. Hall, that Mr. Lamb had so much of the scriptures at command, they should not be able to do much with him. Mr. Hall, however, thought he must do something, and began in the same manner that Deacon Wilder did, and with no greater force of argument, nor could he answer questions, nor explain scripture with any more consistency than the deacon. Mr. Hall stated that the church were sorry to lose Mr. Lamb—he had been a father in the church

and they had looked to him, in some measure, as an exemplary christian and guide, in matters of faith and practice. Mr. Hall then stated as the wish of the church, that he would come back and walk with them. Mr. Lamb replied, that he could not conscientiously do it; if he should he must renounce his belief in the sacred scriptures, and it would then be with him as it was with Annanias and Sapphira, he should not only have lied unto man but unto God.

In the course of this labor, Mr. Lamb had stated to these gentlemen the exercises of his mind and his study of the scriptures for half a century back. That he had been an honest inquirer after truth, and if he had embraced an erroneous sentiment it was one he had embraced by searching the scriptures daily to see whether these things were so, and not from searching other men's opinions, nor from preaching; for all the preaching he had ever heard had been in contradiction to his present belief and to the scriptures, as he must understand them.

These gentlemen after finding they could not obtain an argument against him in the scriptures retired from his house, and at the church meeting in May, severally reported that they had labored with Mr. Lamb, but got no satisfaction. Mr. Phillips also labored with him a few days after the other gentlemen, much in the same manner, and with the same effect, and reported to the same meeting that he had got no satisfaction. Mr. Lamb attended the meeting, and the moderator and church began to labor with and ask him questions concerning his belief; to all of which he replied, by stating many passages of scripture too lengthy to be detailed in this history. After consulting among themselves, the church voted to withdraw fellowship from him, requesting him to consider the case and return to their discipline. Mr. Lamb then requested the privilege of conversing with the members at their houses and other places occasionally, and retired from the meeting.

On the 4th of July following, Mr. Bates was publicly ordained to the pastoral care of said church, and Mr. Lamb's case remained untouched until the summer of 1825, when wishing to know his final destiny, he called upon Mr. Bates and enquired whether the church had done, or were about to do any thing concerning

him.—Mr. Bates replied that nothing was done. Mr. Lamb then requested to be dismissed from the church without any recommendation or any further ceremony. But Mr. Bates replied that could not be done: he must either renounce his sentiment and return to the church, or be excommunicated. Mr. Lamb then requested that the church would do something about it immediately. Accordingly Mr. Bates convened the church, and appointed Dea. Nathan Knowlton and Mr. John Kenny a committee to labor with Mr. Lamb again, who called upon him and asked him if he wished to come back to the church again. To which he replied, he was not prepared to answer that question until he had been informed how he must come, or on what grounds he should be received; and took his bible and recited a passage of scripture referring to the excommunicated person, when Mr. Kenny abruptly observed, we did not come here to dispute with you upon scripture. To which Mr. Lamb replied, Well gentlemen, then tell me what I must do, or what you will do.—This being in the month of November, 1825, he consented that the church should have till May 1826, making five years from the time of his suspension, to consider upon it and then to act. The committee then retired.

Here it must be observed, that about the time Mr. Bates became pastor of the church, the Consociation in the county of Windham, voted that the articles of faith and church covenant should be the same in all the churches belonging to that body. Accordingly a new confession of faith and church covenant was received by the church in Newfane, entirely different from that from which Mr. Lamb was suspended. The last committee reported to the church that they got no satisfaction; and Mr. Lamb appeared at the church meeting on the 4th of May, and expressed some doubts as to the propriety of their proceeding to excommunicate him from a system of faith which he had not subscribed. Mr. Bates replied that he had once put himself under the watch & care of the church, and having a new confession of faith made no difference, he would find them all alike in the county. Brother Lamb then stated that he did not feel accountable to a confession of faith he had not subscribed to; and then retired to let them act alone. He called upon them again soon after, and Mr. Bates informed him that the church had voted to excommunicate him; to which he replied, I will accept it. Deacon Knowlton then arose and said, he wished to ask him once more if he was willing to come back to the church again; to which he replied, May God forbid that I ever should be bound by any man, or body of

men that will not allow me to enjoy my own conscience.—Mr. Bates then informed him, that sixty days would be allowed him to consider and return to his duty, afterwards his sentence would be read, if he did not return. But before sixty days expired, he received the following letter:

Newfane, June 27, 1826.

Mr. James Lamb,

SIR,—Whereas you have been convicted of a breach of covenant in voluntarily absenting yourself from communing with this church at the Lord's table, and for heresy, and after due pains taken with you in private, still remain obstinate and impenitent—whereby it becomes necessary according to the rules of the gospel that you be publicly admonished as an instituted means to bring you to repentance. These are therefore, in the name of our Lord Jesus Christ, to require you to appear before the pastor and congregation, in the meeting house in Newfane, on the next Thursday, in the afternoon, then and there to confess for the sins aforesaid.

By order of the Church,

CHANDLER BATES, Pastor.

Newfane, June 28, 1826.

Rev. Chandler Bates,

SIR,—Having received a citation from you, to appear before the pastor and congregation, to answer to the charges of voluntary neglect of duty, and heresy, I take this method to state to you the reasons of my noncompliance with your requisition. I have learned since the late church meeting, that I hurt the feelings of some persons by disowning a confession of faith, not in existence when the church withdrew their fellowship from me, therefore I decline appearing before them again. As to your first charge, voluntary neglect of duty. I left my seat at the table, expecting that some of the members would leave theirs if I did not. As to your second charge, heresy, I never knowingly denied the Lord that bought me, but considered him as an all sufficient saviour, as the Lamb of God that taketh away the sins of the world; therefore, I wholly deny the charge. But this I say, that after the way which you call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

JAMES LAMB, in the 75 year of his age.



*The Church of Christ in Newfane, to Mr. James Lamb.*

SIR.—Whereas you having become a member of the Church of Christ in this place, and having solemnly covenanted before God, and with this church, to walk with them in all the doctrines and duties of the gospel, and to submit yourself to the watch and discipline of the same. And as you have voluntarily absented yourself from the communion of the Lord's table, and departed from the faith and practice of this church, and violated your covenanted engagements, it has been considered a duty to use those means with you which Christ has directed to be used with an offending brother. The first and second step of the gospel being taken without the desired effect, it was told to the church agreeable to our Lord's direction. The Church having seriously examined the complaints, together with the evidence produced, have judged you guilty of a breach of covenant, in voluntarily absenting from the communion, and for heresy, and after due admonition and much patience, dost yet remain obstinate, giving no evidence of repentance—and it being the will and ordinance of our Lord Jesus Christ, that his church should have no fellowship with him that is a heretic, (see Titus iii. 10,) but withdraw themselves from every brother who walketh disorderly, and cast such out of the church, and esteem and treat them as heathen and publicans. I do therefore, in the name and by the authority of the Lord Jesus Christ, and with the consent of this church, declare thee James Lamb excommunicated and cast out of the communion of the church of Christ—debar thee from thy privileges, and deliver thee into the visible kingdom of Satan for the destruction of thy fleshy and corrupt principles and practices, that thy spirit may be saved in the day of the Lord Jesus.

With the concurrence of the brethren,

CHANDLER BATES, Pastor.

Newfane, July 2, 1826.

*From the Universalist Magazine.*

REMARKS ON THE FOREGOING.

1st. The first charge, which the minister of the church mentions, in his letter of admonition and the church's letter of excommunication, against Mr. Lamb, is that

of voluntarily absenting himself from communing with the church, at the Lord's table. But in the whole narrative we hear not a word of this charge. By the narrative we are led to suppose that Mr. Lamb was first arraigned before the church to answer to the charge of heresy, which some individuals had, in an informal manner stated against him. The following are the words of the narrative; "Mr. Lamb was cited to appear before them in Church meeting to answer to the charge of *heresy* preferred against him by some of the members." That this charge and the church meeting were informal, appears by the result of the meeting; for the church appointed a committee to labor with him in private. If the proceedings had been in the usual form, and according to the scripture, this private labor would have preceded any church meeting on the subject. Passing over this circumstance, we come to the labor of the committee. And what is the subject of their labor? Do they come to their brother and say, dear brother, it grieves us to the heart, to go to our blessed communion, seat ourselves before the table of our Lord, and look round to find our venerable brother Lamb, whom we have long esteemed as "a father in the church, and as an exemplary christian and guide, in matters of faith and practice," and find him not? Do they say, brother Lamb, we beseech you by the tenderest affections and charities, by the very bowels of Jesus to come to the communion, and no longer absent yourself? No, no such thing. Nor was there one word said about this heinous crime of "voluntarily absenting himself from the communion." The labor opened with a lamentation that brother Lamb "should embrace such an error as the final restoration appeared to be." Heresy was the alpha, heresy was the omega! With regard to Mr. Lamb's absence from communion, in the first place, it is evident that it was out of tenderness to the feelings of those, who had indicated to him that if he communed they could not. The following in his reply to the minister, gives support to this opinion; "I left my seat at the table, expecting that some of the members would leave their's, if I did not."

Reader, how now does it seem to you, to find in the letters of admonition and ex-

communication, addressed by a professed minister of Jesus Christ to Mr. Lamb, the charge of voluntarily absenting himself from communion, when you must realize that it was the unreasonable and unsupported charge of heresy, with which this minister and his church had for a number of years guarded their communion, as with a flaming sword, against the approach of their aged and venerable brother! When will ministers and their churches be ashamed of such sanctimonious hypocrisy?

2d. The charge of heresy, we have before seen, was the alpha and the omega of this ecclesiastical prosecution and excommunication. But in what did this heresy consist? It consisted in the belief that Jesus Christ is the Saviour of all men. St. Peter, in his 2d epistle defines heresy in the following passage, chap. ii. 1, "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." Did Mr. Lamb deny the Lord that bought him? No. Mr. Lamb believes what divine truth asserts, that Jesus Christ "gave himself a ransom for all men, to be testified in due time." He believes that Jesus Christ the righteous "is the propitiation for the sins of the whole world." He believes that the Lord who bought him, "by the grace of God, tasted death for every man." He believes, that "as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." He believes, that in the fulness of times, God will "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." This was the only heresy, which the church in Newfane and their minister charged against an aged brother in the church, whom they acknowledged they had esteemed "as an exemplary christian and guide, in matters of faith and practice."

In the letter of excommunication, the reader will have observed, that it is stated, that the church had taken the steps with Mr. Lamb, which Christ has pointed out, &c. The directions of Christ are thus, see Mat. xviii. 15, 16, 17, "Moreover, if

thy brother shall trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." What is the meaning of the word trespass? Answer; it is taking possession of that which belongs to another. Was Mr. Lamb guilty of such an offence? Had he committed a trespass against the Church or any individual of it? This is not pretended; and yet they proceeded against him, as Christ directed to proceed against one who had committed a trespass!

These remarks are not designed as a reproach on the Church in Newfane, but for the purpose of giving some degree of admonition to that and other churches. And that this object may be effected to some profit, it is here asked, why did not the blessed Saviour accommodate his disciples, who are so very jealous for his religion, with something like the following: Moreover, if thy brother violently, with force and arms, rob thee of thy rights, by saying that he believes in the salvation of all men, through my divine mediation; and if he should wilfully persist in contending that my precious blood was shed for all men, and that, in due time my redeeming power shall ransom all men from sin and death to holiness and life; and if he continue to take away thy precious privileges, in this manner, then go and tell him his fault between him and thee alone, &c. I know it may be said, in reply, that there was no need of these plain directions, so long as ministers and professors can do all this business without any such authority; and after they have done it, appeal to the gospel, in a most solemn manner for justification.

The proceedings, to which these remarks refer, remind us of several similar events recorded in scripture. When the committee, appointed by the church, conversed, by way of labor, with their brother Lamb, he was found to be so well acquainted with the scriptures, and wielded them with such effect, that one said to the other, brother



Lamb "has so much of the scriptures at command," we shall "not be able to do much with him." That is, they could not answer his arguments. They could do enough with him, when they were with the church and the minister. We are informed in the 6th of Acts, that those, who disputed with Stephen, were "not able to resist the wisdom and the spirit by which he spake." But all this did not secure him against their unhallowed zeal; they could gnash on him with their teeth, they could cast him out of the city and stone him to death!

When the princes of Babylon sought occasion against Daniel, they were reduced to the necessity of saying; "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." So it was with the minister and church at Newfane, they could find nothing against their brother Lamb, except concerning the unlimited goodness of his God. The princes of Babylon contrived to have Daniel cast into a den of lions, and the minister and church at Newfane, in as *merciful* a manner, contrived to deliver their brother Lamb "into the visible kingdom of Satan!" It may be information to many, that Satan has a *visible kingdom* in Newfane, Vt.

When the religious pharisees, doctors of the law, and the whole estate of the elders were determined on the crucifixion of Jesus, contrary to the wish of Pilate, they said, "We have a law, and by our law he ought to die." So it was with the minister and church at Newfane; they had a law, and by their law, their brother Lamb ought to be and finally was excommunicated.

We bid our brother Lamb a hearty welcome to the reproach of Christ, which we esteem greater riches than all the treasures of spiritual Egypt. He brings good old Simeon to our minds; and we sincerely pray, that like him, he may constantly hold the Saviour in his arms, and be prepared to say; "Now Lord, lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles; and the glory of thy people Israel."

H. B.

## CANDID EXAMINER.

"WHAT IS TRUTH."

MONTROSE, DECEMBER 25.

### "MY FATHER IS AT THE HELM."

While a ship and its crew were contending with the perils of the deep, and the hearts of the bravest began to shrink before the increasing dangers, and pale dismay and wild despair threw the multitude on board into the most fearful disorder, a young lad who appeared calm, unmoved and destitute of the least token of fear, was asked by one of the frightened, why he was careless of danger and why he did not fear when a watery grave appeared so nigh and inevitable? The youth in the utmost assurance and confidence of perfect safety gently replied, pointing as he fearlessly turned his eye toward the helmsman, "*my Father is at the helm.*" Such confidence and faith the youth possessed in the skill and wisdom of his experienced father that he feared no danger while he knew, that he presided at the helm to rule and govern the vessel. As a ship amid the roaring waves and driving storms, so appears the despised cause in which the believers in universal grace are embarked. But we trust in God, therefore we fear no danger—our Heavenly Father presides at the helm, and we rely on him to govern and defend our cause. The winds of ignorance may drive—the storms of prejudice may beat—and the floods of persecution may roll and roar but all their strife is vain, for our Father in Heaven is still our guide and help, and

he can say to the raging elements, and to the proud waves, thus far shalt thou come and no further. By this *Father of the spirits of all flesh*, shall the ark of safety to which we have fled, be upborne and guided like Noah's ark over a world of waters: Nor shall its progress be stayed until with the whole family of mankind whom it is destined to transport from earth to heaven, it shall rest upon the mountain of the Lord whose sublime summit shall endure in eternal stability over the ruins of a desolated world. How firm must be the faith and how strong the confidence of those who with an eye of faith behold their heavenly Father at the helm of this glorious cause which is moving along to so happy and perfect a termination. *Seeing then we have such hope, we use great plainness of speech*—Brethren are we not determined to keep the faith—to fight a good fight—to finish our course in joy, and in our attachment to the cause which we feel is the cause of God to leave on our dying breath to those who survive us, an exhortation to continue immoveable and steadfast on the cause.

Why should it be surrendered while our Father in heaven is at the helm to govern and defend it and those engaged therein from danger? Why should it be deserted for the leaky barks fabricated by men to transport them to heaven by their own wisdom and works?

It is supposed that by correspondencies and comparisons, we derive most of our ideas; and we might add that by this same principle our memories are also greatly as-

sisted. One occurrence or circumstance brings to mind some other bearing some analogy to it. On reflecting upon some religious meetings so called, in which we may witness some of the people weeping, some smiling, some sneering, some exhorting, some praying and others singing, all at the same time, we have imperceptibly been reminded of the Frenchman's *punch*—they put in water to make it weak, rum to make it strong, sugar to make it sweet and limes to make it sour. This mixture renders it very palatable to Frenchmen, and the only difficulty with which this *punch* is attended, is, it *punches* their senses out of their heads.

*From the Religious Inquirer.*

AN ADDRESS.

TO PRESBYTERIANS, CONGREGATIONALISTS, BAPTISTS, AND METHODISTS.

*Dearly Beloved,*—Though you disagree in some things, you all agree in stating that God the Father and God the Son are one. 2. That God the Father is full of wrath and tremendous indignation towards sinners. 3. That God the Son is full of love and pity towards poor sinners and came to save more or less of them from his Father's wrath. 4. That the vicarious sufferings of Jesus opened a door for God the Father to be merciful to sinners. The above sentiments are so common and popular, that he who does not believe them is considered a heretic, and an enemy to the religion of Christ, and in danger of eternal damnation, by the denominations above named, generally! I have thought heretofore that you were correct in the sentiments above stated. I have listened to your ministers in thousands of instances. I have read almost every commentary and publication, whether great or small, within my reach, which has been sent abroad by leading men of every order for more than forty years. I have searched the scriptures with prayerful attention from my childhood. The doctrine above was imbibed from the lips of parental kindness; was impressed on my mind in youth, and enforced by the awful solemnities of public and private devotion; its currency was supported by ministers learned and unlearned; it grew with



my growth, and strengthened with my strength, until it became so deep rooted in the soil where it was planted, that nothing but Jesus, who teacheth as never man taught, who openeth the eyes of the blind, and is God's faithful witness, could disprove those things to my understanding by his word and works. To God, in Christ I ascribe all the glory, who hath brought me out of darkness into that light which lighteth every man that cometh into the world, in his own time. Having no other reasons to offer than such as influenced my mind, your attention is invited to the following considerations.

To represent an angry God, and a loving Saviour, in the same sermon, and then insist that they are both one, is representing God as a double minded being, contrary to the bible, and the faith of all christians. No one is willing to own the charge; yet almost every sermon that I ever heard from all of you, contained statements and assertions from which the following inferences might fairly be drawn, viz. if the preacher have told the truth, there must be two Gods in opposition to each other, or if but one, he must be a double minded God, full of wrath and full of love towards the same persons!

If ministers will not own the fact, millions of hearers can witness, that it is common for their religious teachers to represent our Heavenly father full of wrath, just on the point of sending mankind to a state of interminable woe, when Jesus, full of compassion stepped between him and us, snatched the thunderbolt from the hand of uplifted justice, and receiving its burning vengeance on his own innocent person, at which his father was highly pleased and satisfied.

If benighted humanity, amidst all her depravity and vain imaginations, ever produced a more unaccountable perversion of divine truth, I beg to know what it is. Should any one of you become angry at a lost sheep, and send your son to save that sheep from your own wrath, your acquaintances might say with good propriety, the man has lost his senses. Yet you often represent Jesus as sent by his father to save sinners from the wrath of God! Did God love the world before Jesus was sent into it?—John iii. 17. Did Jesus die to commend the love of God to sinners?—Rom. v. 8. Epa. ii. 4, 5. Just as certain as God is unchangeable, just so certain do these texts prove beyond all contradiction, that neither sin nor any thing else ever caused any hatred or enmity in God towards man, nor ever will.

All this love, pity, compassion, and friendship, which appeared in the kind, tender-hearted and affectionate son of Mary flows naturally and necessarily from our merciful father in

heaven. Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins.—1 John iv. 10. And we have seen and do testify that the father sent the son to be the Saviour of the world.—1 John iv. 14. For God sent not his son into the world to condemn the world, but that the world through him might be saved.—John iii. 17. Notwithstanding these texts, and multitudes more of the same amount, wherever the word wrath, anger, or vengeance is found, our terrific preachers seem to hang upon such expressions, as though God possessed the same malevolent passions as depraved man; as if by such measures and means they could frighten or drive man to embrace the gospel! I must suppose men of this cast will introduce a mode of government into their families in accordance with their ideas of God's government. For Jesus certainly presented the character of his father, that his children might be like him.—Mat. v. 45. From my very heart I pity the wives and children of ministers, who have such ideas of God. Men who believe in a partial God, will of course think it right to be partial—those who believe God is revengeful will be revengeful themselves. Those who believe that God torments rational beings eternally, who never had it in their power to do him any injury, without designing their reconciliation or profit, will act accordingly, as near as they can. What woman of good sense, who has any regard for her future happiness, would ever marry a man who has such ideas of God? Surely she could enjoy no pleasure while her husband reduced his religion to practice. Her greatest hopes of happiness, in her family, must rest upon the prospect of conforming to her husband. Let common observation decide the point, whether the children of such ministers are the best members of society in general.

On the other hand, let God's true character be brought into view, as taught by inspiration, and see the difference. Rom. xii. 19, 'Vengeance is mine, I will repay saith the Lord.' But what is the difference between God's mode of taking vengeance, and ours? Answer,—If thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome with evil, but overcome evil with good.—Rom. xii. 20, 21. In this case, St. Paul preached much like Jesus, who says, Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Mat. v. 43, 44. This instruction came

from him who died to set us an example that we should follow his steps.—1 Pet. ii. 21. Who chasteneth for our profit that we may be partakers of his holiness.—Heb. xii. 10. Who suffered, the just for the unjust, that he might bring us to God.—1 Pet. iii. 18. Who died to take away the sin of the world.—1 John ii. 2. Who died to commend the love of God to us.—Rom. v. 8. This is the language of Him who forgave his people, but took vengeance on their inventions—xcix. 8. No one dare deny these instructions, but all will have recourse to the law, saying, it *is holy, just and good,* and its awful malediction must fall upon the head of the guilty sinner, in one eternal storm of retributive justice and holy anger. Tell me, ye that desire to be under the law, do ye not hear the law? Let the exposition of Jesus be heard one moment upon this subject. Mat. xxiii. 23. He informs us that one of the weightier matters of the law is mercy. Let this last text be understood, and your main pillar, on which you build the doctrine of endless death and hell, falls you in a moment. He who believes God forgives, will of course forgive his enemies, whether they ask it or not, that he may be like God. A most striking instance of this appeared in the martyr Stephen; when dying beneath a shower of stones, he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge.—Acts vii. 60. This happy, pleasant, gospel temper, is an ornament, and in the sight of God of great price, in every character from the king on the throne, to the beggar in the street, wherever it be found. God grant it may prevail and increase, until sin and all moral evil shall be overcome, by rendering good for evil, love for hatred, kindness for unkindness, and mercy for wrath, is the prayer of your humble servant.

NEHEMIAH.

**EFFICACY OF DENOUNCING HELL  
TORMENTS TO RECLAIM  
THE WICKED.**

Saurin, the great French preacher, distinguished for his eloquence, and his orthodoxy, in the modern acceptation of the word, speaking of man's sinfulness, and the means of reclaiming him, says, "Speak to him concerning the truths of religion; open hell to his view, and you will see him *affected, devout, and appalled,* follow him in life, and you will find that these truths have *no influence whatever on his conduct.*" If this course render sinners *appalled,* while the sound of damnation is ringing in their ears, fill them with dismay, while the burning

flood rolls visibly before them, but leave the minds unconvinced, and the heart unimpressed, without producing any influence on the conduct, why should it be chosen, and what is the efficacy of preaching hell torments to reform transgressors, even if the doctrine be true? This admission of Saurin is in accord with Dr. Scott, who allows that no terrors can restrain the outpouring corruption of the unrenewed heart, or give a right direction to the unsanctified affection. All history, all experience confirm this verdict; it is the goodness of God that leads to that repentance, of which we need not repeat; to that godly sorrow, that terminates in undissembled reformation. Were terror and wrath instrumental in converting from error, in turning the soul to God, and placing the affections on the true object of love and worship, every preacher should alarm his auditors by the most appalling description; but knowing love is the only efficient mean of changing the temper of the heart, he should expostulate with tears like Jesus, he should persuade like Paul.

*Rel. Inq*

**POETRY.**

FROM THE TROY CENTINEL.

God of the morning's ray! whose power  
Earth owns as sovereign and supreme;  
We dedicate this votive hour,  
The dawn of daylight's suppliant beam  
To thoughts of Thee; to Thee we pay  
Our thanks for the return of day.

God of the midday sun! how bright  
And more resplendent, more sublime  
Must be thy glory: Ah! whose sight  
Can view, beyond the bounds of time,  
Thy throne eternal; and not see  
How dim the sun compar'd with Thee?

God of the evening shade! how sweet  
The calm of contemplation seems  
To minds of thoughtfulness; how meet  
To observe the light's receding gleams,  
And call to mind the fleeting span—  
The same receding life of man.

God of the midnight hour! how dread  
And dreary too, is nature's sleep:  
How painful, on misfortune's bed  
In such an hour, to wake and weep,  
Did not we know that this must be,  
Since ordered and controll'd by Thee.